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Secretary Kim Jong Il Tells Of Juche Idea Education

Mr. Kim Jong Il, Member of the Presidium of the Political Bureau, and Secretary, of the Central Committee of the Workers' Party of Korea, had a talk to the senior officials of the WPK Central Committee on July 15, 1986, "On Some Problems of Education in the Juche Idea."

Rodong Sinmun, organ of the WPK Central Committee, published his talk in the July 15 issue. **(See his talk on pages 2-5)**

Here are key points the Secretary made in his talk:

- Juche idea education is an undertaking to imbue the party members and other working people with the Juche idea, the guiding ideology of our party, and train them to be genuinely communist revolutionaries of the Juche type.
- The Juche idea is a thorough revolutionary ideology in that it considers it the fundamental aim of the revolution to champion and realize Chajusong, the life and soul of a man as a social being, and asserts that the revolution should be continued through to the end until Chajusong is completely realized.
- The Juche idea is an absolutely scientific revolutionary doctrine for man's emancipation primarily because it is based on a man-centred outlook on the world.
- We said that we should see the world with man at the centre. We have never said that we should see man only.
- The Juche philosophy considers man in relation to the other material beings which are not so highly developed as he is, instead of separating him from the material world and regarding him isolatedly.
- The Juche philosophy has not discarded the principles of materialism and dialectics. On the contrary, it can be claimed that it has perfected dialectical materialism by scientifically elucidating the outstanding position and role of man in the material world, on the premise of the principles of dialectical materialism.
- The Juche idea inherits all the revolutionary principles of Marxism-Leninism. It does not abandon the ideological and theoretical achievements of Marxism-Leninism but further develops and enriches them as required by historical progress.
- The most important thing in education in the Juche idea is that the party members and working people have a correct understanding of the subject of the revolution and firmly establish a revolutionary outlook on the leader.
- For the popular masses to be an independent subject of the revolution, they must be united into one organization with one ideology under the leadership of the party and the leader.
- The leader is called the top brain of the social-political organism because he is the centre which directs the life of this organism in a unified way. The leader is the centre which analyses, synthesizes and coordinates the desire of the masses for independence and their interests.
- The leader plays the decisive role in the revolution and construction. Being at the centre of unity and leadership, he plays the decisive role in shaping the destiny of the popular masses.
- The basic quality of a communist revolutionary of the Juche type consists of a sound, revolutionary attitude to the leader and of the appreciation of loyalty to him as the life and soul of the communist.

U.S. Com. for New Korea Policy Calls For U.S. Troop Pull-Out

A delegation of the U.S. Committee for a New Korea Policy headed by Ms. Ayesha Gill, member of the committee, has visited the DPRK recently.

When the delegation called at Panmunjom on July 1, she was interviewed by a KCNA reporter.

The head of the delegation said the motive of her delegation's visit was to support the Korean people in their positive efforts to make the U.S. troops withdraw from south Korea and solve the question of national reunification.

Noting that there are many bodies and organizations in the United States at the moment calling for U.S. troop pullout from south Korea, she said her committee was also active in full support of the Korean people's struggle for the withdrawal of U.S. troops and nuclear weapons from south Korea and the conversion of the Korean Peninsula into a nuclear-free, peace zone.

The situation in Korea today is very tense, she said.

Saying this time her delegation has got a better understanding of the fact that the Korean people who have lived as a homogeneous nation desire the withdrawal of U.S. forces and the reunification of the country, she evinced the resolution to bring home to the Americans how the U.S. forces act after occupying south Korea, a territory of others, through radio and television and to make efforts for the peaceful reunification of Korea.

Rear Admiral Gene R. La Rocque, a member of the delegation, who is director of the Center for Defense Information, held that the United States should immediately withdraw all its aggression forces including its troops and nuclear weapons from south Korea.

Considering it disgraceful for the U.S. forces shamelessly to find themselves in other's country still today, more than 30 years after the Korean War, he stressed that there was no ground whatsoever for them to be present in south Korea.

Saying the Korean people could not solve the Korean issue by themselves because of the presence of U.S. forces in south Korea, he contended that the United States should not meddle in the Korean issue, but leave the Korean people to solve it by themselves.

He said he had seen everywhere he went in Korea the great progress and advance made by the Korean people under the leadership of President Kim Il Sung.

He emphasized that Korea should be reunified in accordance with the three principles of independence, peaceful reunification and great national unity elucidated by the DPRK President.

Stating that the DPRK's proposal for tripartite talks is a very good and constructive one, he emphatically held that if the question of Korea's reunification was truly to be solved, other parties should come to the negotiating table.

Pyongyang Reiterates Stand on Nuke-Free Korea

"To convert the Korean Peninsula into a nuclear-free, peace zone is an urgent task directly related to a global peace," said the DPRK Foreign Ministry in a statement issued on July 13.

The Ministry of Foreign Affairs of the DPRK in the statement clarified the stand of the DPRK government on practical measures to establish a nuclear-free zone on the peninsula, urging Washington to withdraw all nuclear weapons, means of delivery and all military bases, and to refrain from the introduction of new nuclear weapons into south Korea. It also urged Japan to refuse to be used as a nuclear base for other countries. **(See the statement on page 5)**

The statement, blaming Washington and Seoul for negating the proposal of Pyongyang on "this task of the times", cited the following dangers which threaten a nuclear war on the Korean Peninsula:

- Over 1,000 pieces of nuclear weapons of different types are deployed in south Korea and new nuclear storages are under construction at many places.
- A large number of means of nuclear delivery including F-4 fighter-bombers with a cruising range of over 1,000 km are also deployed.
- The Japanese "Self-Defense Forces" are taking part in military operations of the U.S. under different pretexts and Japanese territory is used as their base.
- Washington and Seoul have recently agreed to mass new armed forces in south Korea on an extensive scale under the pretext of "safe hosting of the Olympics."

The statement also pointed out that, in view of the number and capacity of nuclear weapons in south Korea, they are not simply directed against the DPRK alone.

On advantages that would be derived from establishing a nuclear-free, peace zone on the peninsula, the statement said, ". . . this will remove the danger of nuclear war and military confrontation from this region and create a favourable situation for a peaceful solution of the Korean question and, further, contribute to preventing a nuclear conflict and preserving and consolidating peace in the Asian-Pacific region."

Stressing that "The U.S. attitude toward the problem of establishing a nuclear-free zone on the Korean Peninsula will be a yardstick for judging its stand on peace and security in this region," the statement clarified the stand of the government of the DPRK on practical measures to establish a nuclear-free zone on the peninsula and firmly guaranteed its position as follows:

- The U.S. government should take practical steps to commit themselves to stop the introduction of new nuclear weapons and means of their delivery into south Korea, completely withdraw all the already introduced nuclear weapons and cancel all operational plans relating to the use of nuclear weapons on the Korean Peninsula.
- The Japanese government should work to prevent its territory from being used as a nuclear sortie base, relay base, and supply base of other countries against the peninsula.
- All countries possessing nuclear weapons must stop all military actions which may cause a nuclear war in or around the Korean Peninsula and refrain from threatening the Korean Peninsula with nuclear weapons.
- The south Korean authorities must withdraw from their area nuclear weapons and means of their delivery, military bases including nuclear bases of other countries, refrain from the introduction and storage of nuclear weapons and their development and possession, and must not allow the passage of nuclear weapons of other countries through their territory in the future.

The statement also urged all countries, nuclear arms possessing countries in particular, to take effective steps to ensure and guarantee the nuclear-free, peace position of the Korean Peninsula in order to prevent a nuclear war from breaking out in the region and the rest of the world.

The DPRK government on June 23, 1986, declared that it would refrain from the testing, production, storage and introduction of nuclear weapons, not allow the establishment of all military bases including a foreign nuclear base and the passage of foreign nuclear weapons through its territory, sky and sea, in order to convert the Korean Peninsula into a nuclear-free, peace zone.

The statement of the DPRK government last year has so far been supported by a number of countries including the Soviet Union and China.

Though the statement said Pyongyang is ready to hold talks with Washington and Seoul any time if they wish to discuss the proposal, no response has come from them yet.

S. Korea Conducts Mil. Provocations: Colonel Kim

The 484th meeting of secretaries of the Military Armistice Commission was held on July 15 at Panmunjom at the proposal of the DPRK.

At the meeting Senior Colonel Kim Ryon Gi, secretary of the Korean side, first handed to the U.S. side records of over 7,500 cases of violation of the Armistice Agreement and agreed points by the U.S. side from June 1 to July 10, 1987, and exposed, citing concrete data, the hostile acts of the enemy.

The south Korean army infiltrated two helicopters at around 14:50 June 26 into a point near 38 degrees 03 minutes 50 seconds north latitude and 126 degrees 53 minutes 25 seconds east longitude.

It is a grave violation of the Armistice Agreement to infiltrate helicopters into the Demilitarized Zone.

Considering that such grave incident must not be repeated, the Korean side in a notice that day demanded the U.S. side take responsible steps.

The infiltration of helicopters by the south Korean army this time was by no means an isolated incident.

This is a part of the premeditated and intentional provocative moves of the enemy to increase tension in the Demilitarized Zone.

Referring to the fact that the south

(Continued on page 8)

"On Some Problems of Education in Juche Idea"

—Talk of Secretary Kim Jong Il—

Mr. Kim Jong Il, Member of the Presidium of the Political Bureau, and Secretary, of the Central Committee of the Workers' Party of Korea, had a talk "On Some Problems of Education in the Juche Idea" with the senior officials of the WPK Central Committee on July 15, 1986.

Follows the talk published in Rodong Sinmun on July 15 on the first anniversary of its publication:

Secretary Kim Jong Il in a writing

Equipping the party members and other working people solidly with the Juche idea is now vital to our party. I would like to speak about some problem arising in their education in the Juche idea.

1

Juche idea education means education in the monolithic ideology of our party. It is an undertaking to imbue the party members and other working people with the Juche idea, the guiding ideology of our party, and train them to be genuinely communist revolutionaries of the Juche type. The Korean communist revolutionaries are true revolutionaries who have accepted the Juche idea as their firm faith and are devoted to the struggle to accomplish the cause of Juche. It is only when we intensify their education in the Juche idea that the party members and other working people can acquire the ideological and spiritual traits and qualities of the communist revolutionary of the Juche type and fight devotedly for the sacred cause of realizing Chajusong for the masses of the people.

The Juche idea is the party's unshakable ideology that guides the cause of our revolution to victory. Only when we follow the Juche idea can we accomplish our party's revolutionary cause of realizing Chajusong for the masses.

The revolution is an undertaking to bring Chajusong to the masses of the people. The revolutionary character of an ideology is determined by the degree of firmness with which it champions man's Chajusong and by the degree of scientific accuracy with which it elucidates the way to realize man's Chajusong. The Juche idea is a thorough revolutionary ideology in that it considers it the fundamental aim of the revolution to champion and realize Chajusong, the life and soul of a man as a social being, and asserts that the revolution should be continued through to the end until Chajusong is completely realized. The Juche idea is a perfect revolutionary doctrine: It shows the way people can become complete masters of the world and of their own destiny by thoroughly transforming nature, society and human beings themselves in accordance with men's inherent social desire to live and develop independently, as well as the way to the lasting happiness and prosperity of mankind.

The Juche idea is an absolutely scientific revolutionary doctrine for man's emancipation primarily because it is based on a man-centred outlook on the world. The great leader Comrade Kim Il Sung has established the man-centred philosophical outlook on the world for the first time in history, an outlook which puts man in the position of the master of the world and clarifies the essence of the world and the laws of its change and development.

When we say that the Juche idea is a man-centred outlook on the world, some people think that it emphasizes man's subjective desire and wishes only, ignoring the objective world. This is a serious misunderstanding. We said that we should see the world with man at the centre. We have never said that we should see man only.

Why, then, should we see the world with man at the centre? Because man is the most developed material being, holds the position of the master in the world, and plays the decisive role in the development of the world and in shaping his own destiny.

Man has a common basis with other organisms in that he, too, is a living material being which came into existence in the long course of the evolution of nature. Nevertheless, there are qualitative differences in the levels of the development of man and other organisms. For this reason, there are fundamental differences between man's position and role in the world and those of other material beings.

Man, not nature, holds the position of the master in the material world. Man is the only independent being in the material world. Animals can survive only by adapting themselves to nature. Therefore, they cannot be called the master of their destiny. Animals are part of nature and their destiny is determined by the natural laws of change and development, whereas man is the powerful master of the world who, on the basis of scientific understanding of these natural laws, transforms nature to meet his own needs and harnesses it to his service. Man is not a being which obeys the natural laws of change and development and throws in his lot with nature; he is a social being who shapes his destiny independently and creatively in accordance with the laws of social movement, the laws peculiar to human society. The greater man's creative role grows in transforming nature, the higher his position as the master of the world rises, and the better the material world surrounding him is changed to serve him.

Since man is the only creative being that changes the world purposely to meet his needs, he not only holds the position of the master in the world, but plays the decisive role in transforming and developing the world.

That man holds the position of the master in the world and plays the decisive role in the development of the world is the Juche-oriented view on today's world. Apart from his position of the master in the world and from his creative role in transforming the world, it would be impossible to understand how far the world has developed and how and in which direction it will develop in the future.

In as much as man's destiny is determined in his relationship with the world, the fact that he holds the position of the master in the world and plays the decisive role in its development means that he is the master of his own destiny and as such plays the decisive role in shaping his destiny. Therefore, the principle of the Juche philosophy which clarifies man's position and role in the world is the principle that shows the way man can shape his destiny.

The basic mission of the philosophical outlook on the world is to show man the way to shape his destiny. The basic aim of all his cognitive and practical activities is to hew out his destiny. For that matter, the aim and mission of philosophy cannot be an exception. Man endeavours to know what the essence of the world is, not for the sake of a mere knowledge, but, in the final analysis, to find out the way to shape his destiny. In other words, man is vitally interested in understanding what the world is, because he cannot know about his own destiny unless he knows anything about the world. It can be claimed, therefore, that the progressive nature and vitality of a world outlook are determined, after all, by the degree of the correctness of the way the world outlook shows to shape man's destiny. The basic characteristics and the unequalled superiority of the world outlook of the Juche philosophy lie in the fact that, on the basis of the philosophical principle elucidating man's position and role. In the world, it shows the most scientific, fundamental methods of shaping man's destiny.

In order to clarify man's position and role in the world, it is necessary to throw light on the general characteristics of the material world and also on the essential qualities of man. The mere knowledge of either of the two factors is not enough to make clear man's position and role in the material world.

The philosophical outlook on the world in the preceding period clarified the principle of materialism that the world is made of material, and the dialectical principle that the world undergoes constant change and development. These philosophical principles were able to show the general characteristics of the material world, but they are not enough to bring man's position and role in the world to light.

The basic mission of a world outlook is, in essence, to elucidate man's position and role in the world. Therefore, if materialism and dialectics are to fulfil their mission as a world outlook, they must not only show that the world is made of material and undergoes constant change and development, but also clarify that man, the most developed material being, holds the position of the master in the world and plays decisive role in the development of the world. It is true that the general principles of dialectical materialism alone are not enough to solve the question of man's essential qualities and his position and role in the world, but it is impossible to give a correct answer to this question if we depart from these principles.

As matters now stand, however, some officials have a misunderstanding that the Juche philosophy has nothing to do with the general principles of dialectical materialism because it is a man-centred philosophy. The Juche philosophy considers man in relation to the other material beings which are not so highly developed as he is, instead of separating him from the material world and regarding him isolatedly. Thus it clarifies the essential features of man and his position and role. It is clear that it conforms to the basic principles of materialism and dialectics that man, the most developed material being, holds the position of master towards the less developed material beings and that the movement of man, the movement of the highest-grade material being, plays a greater role than the movement of the lower-grade material beings in the advancement of the world. The Juche philosophy has not discarded the principles of materialism and dialectics. On the contrary, it can be claimed that it has perfected dialectical materialism by scientifically elucidating the outstanding position and role of man in the material world, on the premise of the principles of dialectical materialism.

The position and role of man in the world can only be clarified on the basis of philosophical elucidation of the general characteristics of the material world and the essential features of man. Therefore, the man-centred philosophical world outlook comprises all the principles which elucidate the general characteristics of the material world, the essential features of man and his position and role in the world. For this reason, it can be said that the Juche outlook on the world is a philosophical world outlook which has overcome the one-sidedness of the philosophical world outlook in the preceding period and given the most profound and comprehensive answers to the questions of the essence of the world and of man's destiny.

Proceeding from the philosophical principle that man occupies the position of the master in the world and plays the decisive role in advancing the world and in shaping his own destiny, the Juche idea demands that man should always be regarded as the central factor, that everything should be approached from an independent point of view and that all activities should be creative so as to contribute to enhancing the position and

(Continued on page 3)

"On Some Problems of Education in Juche Idea"

(Continued from page 2)

role of man. This is the reason why the independent and creative stands should be the fundamental stand and the fundamental method which must be adhered to in all cognitive and practical activities.

The essence of society and the laws of its change and development can also be understood correctly only by focussing on man. Society consists of people, the social wealth they have created and the social relations which link them together, here man is always the master. Both social wealth and social relations are created by man. Therefore, social wealth is created and social relations are improved as far as man's independent thinking and creative ability develop.

Social movement is the movement of man which is caused and promoted by man. Man is the factor which causes social movement and the force which pushes this movement forward. In conformity with the level of development of his Chajusong, creativity and consciousness, man carries on the creative movement to transform nature and society and pushes forward the social movement to shape his own destiny. Of course, man cannot make history disregarding the objective conditions. But the objective conditions are not immutable; they can be changed in favour of man through his creative activities. It is not the objective conditions but man that plays the decisive role in the development of history.

The great leader Comrade Kim Il Sung has always instructed that we should find the cause of success or failure in our work within the subjective factor and should find work in the objective conditions. The basic cause of success or failure in the revolution and construction lies in man who undertakes them, not in the objective conditions. However, the revolution and construction are man's creative activities to transform the objective world to meet his needs. Therefore, these undertakings can be successful only when man uses correct methods which have been worked out on the basis of scientific calculation of the characteristics of the objective world and the laws of its movement. If we are to increase the creative role of the popular masses in the revolution and construction, it is necessary to bring their revolutionary zeal and creativeness into full play. At the same time, it is important and imperative to combine this work with a correct strategy and tactics that suit the objective world and conditions.

On the basis of the philosophical principle which clarifies the position and role of man in the world, the Juche idea not only provides a correct outlook and viewpoint on nature, society and man, but also shows a perfect revolutionary theory, strategy and tactics, and leadership theory and methods. For this very reason, the Juche idea serves as the sole guideline to all the activities of our party. In our party there cannot and need not be any other idea but the Juche idea. Therefore, we say that the Juche idea is the monolithic ideology of our party.

Some of our officials, however, still do not understand clearly that the Juche idea is the monolithic ideology of our party. That is why they regard our party's Juche idea as something contrary to Marxism-Leninism or misunderstand that class education or the education in the revolutionary traditions is one thing, and that education in the Juche idea is another.

As I have emphasized more than once, the Juche idea inherits all the revolutionary principles of Marxism-Leninism. Marxism-Leninism is a valuable revolutionary asset which the working masses gained in their hard-fought revolutionary struggle. Why should the Juche idea, which advocates a complete realization of man's Chajusong and the consummation of the revolution, abandon the revolutionary principles of Marxism-Leninism? The Juche idea does not abandon the ideological and theoretical achievements of Marxism-Leninism but further develops and enriches them as required by historical progress.

It is natural that the development of a thing involves two aspects – inheritance and innovation. It is a metaphysical view to see only one aspect of them. The development of a revolutionary idea also involves the two aspects of inheritance and innovation.

The basic mission of a revolutionary idea is to explain the aim of the revolutionary movement and the way to carry it out. Marxism-Leninism, the revolutionary idea of the working class, considers it the ultimate aim of the revolutionary struggle to build a communist society in which everyone, free from exploitation and oppression of man by man, is equally well-off. It also explains that, in order to attain this aim, it is necessary to struggle with a correct strategy and tactics based on the objective laws of social development. From the point of view of the mission of revolutionary ideas, the Juche idea and Marxism-Leninism are one and the same scientific communist idea, and as such they have community. The Juche idea inherits the revolutionary stance of the working class, materialistic and dialectical principles and scientific theories which run through Marxism-Leninism.

But today, in comparison with the period when the founders of Marxism-Leninism were active, Chajusong, creativity and consciousness of the masses who undertake the revolution have increased greatly, and their position and role in social development have also changed greatly. Hence the need to develop the theory and methods of revolution creatively to meet the demands of the new historical circumstances. This is an important question.

The great leader Comrade Kim Il Sung said that in today's new historical conditions we should construe Lenin's proposition – Soviet power plus electrification equals communism – as meaning that the people's government plus the three revolutions is communism. We understand that by electrification he emphasized the need for a high level of material and technical foundations of communism. Comrade Kim Il Sung instructed that in order to build communism we must capture the ideological fortress, as well as the material fortress, and give precedence to the former.

The work of capturing the material fortress of communism is an undertaking to harness nature as required by communism. The endeavours to attain the ideological fortress are the work of reforming human beings, the masters of society, so as to meet the requirements of communism. Socialism and communism is built by men and it is also an undertaking for men. In order to build communism, it is necessary, first of all, to reform people, the masters of society, along communist lines. If we are to attain the material fortress of communism, we must press ahead with the technological revolution; in order to conquer the ideological fortress, we must accelerate the ideological revolution and the cultural revolution.

The course of building socialism and communism is the course of steadily improving the social relations so that man's Chajusong and creativity can be brought into fuller effect in step with the strengthening material and technical foundations of society, and with the people's rising ideological and cultural levels. It is the people's government managing the social life in a unified way that plays the decisive role in ensuring that the masses hold the position of masters of society and play the role as such. Only by enhancing the function and role of the people's government shall we be able to improve the social relations rationally, constantly enhance the position and role of the masses in society and ensure that socialism and communism is built successfully.

In socialist society where the exploiting classes have been liquidated and the state power is in the hands of the masses, the question of reorganizing the social relations along communist lines in step with the capturing of the material and ideological fortresses of communism, can be solved smoothly by the people's government.

The great leader Comrade Kim Il Sung defined it as the general line of building socialism and communism after the establishment of the socialist system to carry out the ideological, technological, and cultural revolutions while strengthening the people's government. This is a living example which shows us how we should creatively develop the revolutionary theory of the working class in conformity with the new historical circumstances.

The Juche idea categorically rejects narrow-minded chauvinism in the ideological domain. The Juche idea fairly evaluates and assimilates the ideas capable of making even the smallest contributions to enhancing man's position and role in the world, no matter which nation or people have evolved them.

Our party does not need any other ideological system than the system of the Juche idea, and in our party there can be no ideological education which is alien to education in the Juche idea. Nevertheless, some propaganda workers are planning party ideological education by defining the percentage of education in the Juche idea, of class education and of education in the revolutionary traditions. This shows that they still think as if there were any other ideological education than education in the Juche idea.

Of course, class education, education in the party's policies, education in the revolutionary traditions, education in socialist patriotism and many other forms of ideological education are not just the same in their content as education in the principles of the Juche idea. But all of them are a link in the whole chain of the ideological education to imbue the people with the Juche idea, the monolithic ideology of our party. In short, the basic aim of education in the Juche idea is to equip the popular masses, the subject of the revolution, with the revolutionary idea of independence, ensure the unity of the idea and purpose in the revolutionary ranks, and encourage the masses to keep their position as masters and play their role as such in the revolution and construction. All the work of ideological education that our party conducts should contribute to strengthening the revolutionary ranks organizationally and ideologically and raising the independent and creative role of the masses.

To this end, we should deal with the ideological education of all forms including education in loyalty in combination with the basic principles of the Juche idea. We must solve even the question of class consciousness and of socialist patriotism on the basis of the fundamental principles of the Juche idea. Only then can all the work of ideological education be consistent with the Juche idea of our party and be carried out so as to meet the basic requirements of the Juche idea, that is, to strengthen the subject of the revolution and enhance its role. For this reason, I call all forms of our party's ideological education the ideological education of Juche. This is the same logic as we call the revolutionary thought of our party the Juche idea because the fundamental principles of the Juche idea underlie the idea, theory and method of our party.

Some propagandists seem to take education in the Juche idea as meaning only the teaching of the principles of the Juche idea. Of course, they may use the term in such a narrow meaning in order to distinguish it from other forms of ideological education. But, since the Juche idea is the monolithic ideology of our party we must include all types of our party ideological education in Juche idea education.

Class education is an important form of education in the Juche idea to strengthen the subject of the revolution. The working class is the core of the subjective force of the revolution. Without the leadership of the working class, it would be impossible for the popular masses to become united as the subject of the revolution and carry out the revolution to win their Chajusong. The process of building socialism and communism is that of transforming the whole of society on the working-class pattern by reforming nature, society and man as required by the working class, and this process is accompanied by a serious class struggle. It is only when class education is intensified amongst party members and other working people that they can distinguish friends clearly from enemies and resolutely uphold the revolutionary stand of the working class in the revolution and construction. Moreover, we should concentrate great efforts on class education under the circumstances in which we are carrying on our revolution in direct confrontation with the U.S. imperialists occupying south Korea and class enemies including their stooges.

Education in socialist patriotism to which our party attaches importance at the moment must also contribute to strengthening the subject of the revolution. Since the revolution in each country and nation takes place within that country and nation as a unit, the subject of the revolution and construction in each country is always the people of that country. The first and foremost duty of our party and people in relation to the world revolution is to carry out successfully the Korean revolution, our nation's revolutionary duty. In order to be faithful to the revolution in one's country, one must first love and hold one's nation dear. In this sense I advocate the idea of our nation first. This idea does not mean that we should look down upon other nations, and emphasize the good points of our nation only. We communists can on no account be nationalists. Communists are real patriots and true internationalists. When I put forward the our-nation-first idea, I mean that we should carry out the revolution and construction independently, in the spirit of holding our nation dearest and with a high sense of national pride. Those who despise their own nation and make a fetish of others cannot be faithful to their party and their people nor can they have the attitude befitting masters towards the revolution and construction in their country.

We must not harbour illusions about big countries or developed nations. An illusion is not real. We must always base ourselves on the specific realities of our country. Big countries or developed nations are not always right, nor do all their experiences suit the specific situation in our country. We should appreciate the role of big countries properly and develop friendly relations with them, but we must not give up Chajusong and follow them blindly. Friendship is necessary for the sake of Chajusong, and genuine friendship can be ensured only when we maintain the independent stand.

The greatness of a nation is by no means attributable to the large size of its territory and population. Just as a man's worth is defined by his ideology, so is the greatness of a nation determined by the greatness of its guiding ideology.

The great leader Comrade Kim Il Sung has established the Juche idea and built the revolutionary party of the Juche type, and has thus made a new history of prosperity for our people, and shown mankind the straight road to independence. That is why the progressive people around the world hold our leader in high esteem as a great teacher of mankind and praise our country highly as the "homeland of the Juche idea". We, as a nation, must be proud of this. We must be firmly determined to carry out the revolution and construction in our own way to meet the needs of our people and to suit the situation in our country, with fervent loyalty to the great leader Comrade Kim Il Sung and under the leadership of the party.

Education in the revolutionary traditions should also be conducted on the basis of the fundamental principles of the Juche idea. The subject of the revolution strengthens and develops through a long historical process. In this

(Continued on page 4)

"On Some Problems of Education in Juche Idea"

(Continued from page 3)

sense we can say that the subject of the revolution has its historical root. The revolutionary traditions are a priceless revolutionary wealth gained in the process during which the subject of the revolution springs up from this historical root and strengthens and develops. Without preserving and carrying forward this revolutionary wealth, it would be impossible to maintain consistency and continuity in the efforts to strengthen the subject of the revolution.

Our party has achieved an absolute and unconditional unity of the revolutionary ranks behind the great leader Comrade Kim Il Sung. Our people are very proud of this revolutionary tradition. The leader's warm love and solicitude for the revolutionary fighters and the examples set by the anti-Japanese revolutionary forerunners who entrusted their destinies entirely to the leader and followed his leadership faithfully are touching the heart of everyone today.

Many difficulties lie in the way of our revolution. In order to complete through generations the revolutionary cause of Juche pioneered by respected Comrade Kim Il Sung, we must learn and follow the noble revolutionary spirit of the young communists who had respected Comrade Kim Il Sung in the centre of unity and of the leadership and fought at the risk of their lives to implement his idea and policy at the dawn of our revolution. This is the way to maintain the purity of the brilliant tradition of the unbreakable unity of the leader, the party and the masses, the unity which our revolutionary forerunners achieved at the cost of their blood, and to strengthen and develop our party which had grown up from the deep and strong root into an eternal revolutionary party, a party which never ceases struggling.

Our party's policies are the strategy and tactics of our revolution to implement the Juche idea. It is only when the education of the party members and working people in party policy is intensified that they can carry out the revolutionary struggle and construction work as required by the Juche idea. In the final analysis, the aim of strengthening the subject of the revolution is to encourage the popular masses to thoroughly implement the party's policies under the guidance of the party and the leader. The process of implementing the party's policies is none other than the process of revolutionary struggle. We must conduct education in our party's policies more substantially so that all the party members and working people will clearly understand their validity and vitality and work with a high degree of revolutionary enthusiasm and creativity in order to put them into effect.

Bearing in mind that all forms of ideological education conducted by our party are geared to the education in the Juche idea, our propaganda workers must proceed with it at a higher level, in close combination with the principles of the Juche idea, so that the party members and working people will have a deep understanding of the essence of the Juche idea and firmly maintain the attitude befitting the masters in the revolution and construction.

2

The most important thing in education in the Juche idea is that the party members and working people have a correct understanding of the subject of the revolution and firmly establish a revolutionary outlook on the leader.

In order to remain faithful to the revolutionary cause the party members and working people must, first of all, have a correct view of the subject of the revolution.

The masses of the people are the subject of history, but they are not always an independent subject of history that shapes their destiny independently and creatively. In a society ruled by exploiting classes the masses were exploited and oppressed by the minority ruling classes and they were not in the position of the masters of history. Of course, it was the masses of the people who advanced history in that society, too, but they had to bear a heavy burden of making history, not at their own will but, in most cases, at the will of the ruling classes. The masses in such a status cannot yet claim to have become the independent subject of history.

It was not until an advanced industrial working class emerged and the working masses became awakened and organized under the impact of its independent revolutionary ideas that the independent subject of history was able to make its full appearance on the stage of history. It was an epoch-making change in the development of human history. Since then, the working masses, with an independent revolutionary idea, have been able to shape their own destiny.

For the popular masses to be an independent subject of the revolution, they must be united into one organization with one ideology under the leadership of the party and the leader. Only the masses, who are united organizationally and ideologically, can shape their destiny independently and creatively. The subject of the revolution means the integrated whole of the leader, the party and the masses.

By uniting around the leader organizationally and ideologically, under the guidance of the party, the masses form a social-political organism which has immortal vitality as an independent being. The physical life of an individual person is limited, but the integrity of the masses rallied as an independent social-political organism is immortal.

The great leader Comrade Kim Il Sung clarified for the first time in history that there is social-political integrity distinct from individuals' physical life. An immortal social-political integrity is unthinkable apart from the social-political community which is the integrated whole of the leader, the party and the masses. Only when an individual becomes a member of this community can he acquire the immortal social-political integrity.

Since the social-political organism consists of many people it needs its centre which has unified command of the activities of the social organism. Just as a man's brain is the centre of his life, so the leader, the top brain of a social-political community, is the center of the life of this community. The leader is called the top brain of the social-political organism because he is the centre which directs the life of this organism in a unified way. The leader is the centre which analyses, synthesizes and coordinates the desire of the masses for independence and their interests: At the same time, he is the centre which has unified command of their creative activities to put them into effect.

The party is the core of the masses, which is rallied closely around the leader organizationally and ideologically; it is the pivot of the independent social-political organism, when individuals are united with the leader, the centre of the social-political organism, organizationally and ideologically through party organizations and share the same destiny with the party, they will acquire an immortal social-political integrity. It is only when people take an active part in organizational and ideological activities as members of a party organization or a social-political organization led by the party that they can cement the ties of kinship with the leader, the centre of the social-political organism, and exalt their social-political integrity.

Since the leader, the party and the masses are welded into one social-political organism and share their destiny with each other, they form a relationship based on revolutionary fidelity and comradeship, the relationship of helping and loving each other. Revolutionary fidelity and comradeship help towards uniting individual persons into a social-political organism.

So far many people have talked about the value of freedom and equality. The Juche idea also considers them valuable. This is because everybody, as the master of the world, the master of his own destiny, and as an independent being, does not want to be subjected to anyone else. However, the principle of revolutionary fidelity and comradeship is not of the same dimension as that of freedom and equality. The relationship of revolutionary fidelity and comradeship presupposes the relationship of freedom and equality. But the former is not established spontaneously simply because the latter exists. We can say that buyer and seller are on equal terms, but we cannot say that they always love each other as comrades. It is wrong to set the relationship of freedom and equality against that of revolutionary fidelity and comradeship. It is also mistaken to try to dissolve one into the other.

From the point of view of a social community as a unit, the principle of equality contributes to the fight against subjugation and inequality in personal relationship and to the defence of the Chajusong in individuals, whereas revolutionary fidelity and comradeship have a strong effect on uniting people into a social-political organism sharing one and the same destiny and on the promotion of the Chajusong of the social community. The principle of equality is based on the individualistic outlook on life, it sets the greatest value on the life of individuals. On the other hand, the principle of revolutionary fidelity and comradeship is based on the collectivist viewpoint on life; it holds the life of a social-political community incomparably dearer than the life of individuals.

Certainly, the social-political organism, too, is subject to the working of the principle of equality as well as the principle of revolutionary fidelity and comradeship. Here, equality between individuals does not contradict revolutionary fidelity and comradeship between them. Genuine revolutionary fidelity and comradeship can exist only when exploitation and oppression of man by man are liquidated and equality between people is ensured. Revolutionary fidelity and comradeship do not restrain the Chajusong and creativity of man. On the contrary, they ensure them more reliably.

If man's Chajusong and creativity are suppressed because the unity of the social community has to be maintained, it will be impossible to achieve genuine unity within the community. On the contrary, if the unity of the community is destroyed on the plea of providing people with Chajusong and creativity, the integrity of the social community, the parent body of the integrity of individuals, will be impaired and thus the individuals themselves cannot be provided with Chajusong and creativity. The unity of the social community should contribute to giving full play to man's Chajusong and creativity. And man's Chajusong and creativity must always refrain from going beyond the bounds of the unity of the community. This means that only through a harmonious combination of the principles of equality and comradeship can you solve the problems of giving full play to the Chajusong and creativity of individuals and of cementing the unity of the community. Certainly, this is not an easy task, still less the problems resolve of their own accord. That is why I have stressed more than once that a social community always needs leadership.

Since the leader is the centre of the life of a social-political community, revolutionary fidelity and comradeship must also be centred on the leader. Revolutionary fidelity and comradeship find the noblest expression in the relationship between the leader and his men. Within the social-political organism which shares the same destiny, revolutionary fidelity and comradeship have effect on the relationship between individuals, too. But in this case these are not absolute because none of the individuals can be the centre of the life of the social-political community. However, loyalty to the leader and comradeship towards him are absolute and unconditional because the leader represents the integrity of the community as the top brain of the social-political organism.

It is only when the leader, the party and the masses are integrated into one that they can be an immortal social-political organism. Therefore, they must not be separated from each other or set against each other. Just as the masses who are not guided by the party and the leader cannot be an independent subject of history, so the party and the leader that are divorced from the masses cannot maintain their identity as the political leader and pace-maker of history. Such a leader is not a leader but simply an individual, and such a party is not a party, but a mere group. That is why I have always emphasized that we should not consider the leader, the party and the masses separately from each other.

We must also have a correct understanding that the leader plays the decisive role in the revolution and construction. Being at the centre of unity and leadership, he plays the decisive role in shaping the destiny of the popular masses. This is similar to the fact that the brain of a man plays the decisive role in his activity. However, the leader is always the leader of the party and the popular masses, so his role must not be separated from that of the party and of the masses. The parts played by the leader, the party and the masses are always integrated into one.

Likewise, loyalty to the leader, to the party and to the people is an integral whole. It is inconceivable to have loyalty to the leader, without having loyalty to the party and the people; such loyalty cannot be genuine. We must not regard loyalty to the leader as one thing and the party spirit, working-class spirit, and the spirit to serve the people as another. Because the leader is the centre of the integrity of the party and the popular masses, loyalty to the party and the people must be expressed most intensively in loyalty to the leader. This is why we say that loyalty to the leader is the highest expression of the party, working-class and people-oriented spirit.

This is the very reason why we consider tha' the basic quality of a communist revolutionary of the Juche type consists of a sound, revolutionary attitude to the leader and of the appreciation of loyalty to him as the life and soul of the communist.

Loyalty to the leader is based on the collectivist outlook on life that the integrity of a social-political community is the parent body of an individual's integrity. It is life that is most valuable for a man. In this regard, his social-political integrity is more valuable than his physical life, and the integrity of a social community is more precious than an individual's integrity. The integrity of a social community is the basis of an individual's integrity. An individual's loyalty to the leader, to the party and to the masses, which are the parent body of his integrity, does not come about on orders, but emanates from the basic needs of his own social-political integrity. It is for the sake of his own self rather than for somebody else. The Juche idea considers that a man's life aimed at satisfying only his physical needs does not differ from that of an animal and that a man's life isolated from the leader, the party and the masses is worthless and contrary to the man's social nature. Communist revolutionaries of the Juche type find the worth of life and happiness in fighting devotedly for the common cause of the masses' Chajusong, firmly united on the basis of revolutionary fidelity and comradeship, under the guidance of the party and the leader. Therefore, the revolutionary attitude to the leader can be claimed as the nucleus of a revolutionary outlook on life.

An analysis of the shortcomings revealed recently in party life shows that our officials still lack the correct understanding of the subject of the revolu-

(Continued on page 5)

"On Some Problems of Education in Juche Idea"

(Continued from page 4)

tion. In particular, they are not firm in regarding the leader as the centre of a social-political organism. Because they lack the firm revolutionary determination to share life and death, weal and woe, with the party with the leader at its centre, they fail in their adherence to the principles of absoluteness and unconditionality in the implementation of the great leader's instructions and the party's policies, and waver, affected by defeatism and acting from expediency in their work when they are faced with difficulties.

When receiving the instructions of the great leader Comrade Kim Il Sung and the party's policies, we must feel very happy and honoured before we accept them as orders and duties, bearing deeply in mind that they are the noblest needs of life. We must implement them with all our devotion, knowing clearly that they are the expression of great affection and high trust put in us by the motherly party and the fatherly leader. Only those who think and act in this way can be called communist revolutionaries of the Juche type who have the thoroughgoing revolutionary attitude to the leader.

Defeatism results from the failure to make the ideas of the party and the leader one's own and to believe in the inexhaustible power of the popular masses. Defeatists pin hopes on their individual wisdom or on chance factors rather than believing in the party, the leader and the masses. Those who have the revolutionary attitude to the leader and a correct viewpoint on the subject of the revolution, will have a rock-firm faith that nothing is impossible when the leader, the party and the masses are united. Under no circumstances, therefore, they fall into defeatism.

The practices of working perfunctorily and acting from expediency are due, after all, to the fact that they have not acquired the revolutionary attitude to the leader. These are the expression of a servile spirit which fundamentally contradicts the attitude of masters towards the revolution. We are not salary earners but masters of the revolution who are closely related to the party with the leader at its centre and share the same lot with it. Those who are convinced of this can never work perfunctorily or act from expediency.

The worship of big powers and a dogmatic approach to foreign things are another expression of lacking the revolutionary attitude to the leader. As a matter of principle, revolutionary fidelity and comradeship should not change according to circumstances and conditions.

Children love and respect their parents not because their parents are always superior to those of others or because the children receive benefits from them, but because the parents are the benefactors of their lives who gave birth to them and have brought them up. A man with the sense of revolutionary fidelity shares the same lot with the leader, the party and the masses, which are the parent body of his integrity, consistently in any circumstances, favourable or unfavourable. If a man feels disappointed and thinks ill of his country because it is backward, or betrays his motherland in danger in order to save himself alone, no one and no country will consider him a man of conscience. A man with the sense of revolutionary fidelity will neither worship big powers nor betray his leader, his party and his motherland in any adversity.

The first thing we must know is that our leader, not the great man of any other country, won back our lost country by overcoming all the hardships and difficulties in the dark years of Japanese imperialist rule and has built a prosperous socialist country on this land. It is our leader who has led our people to defeat Japanese and U.S. imperialisms and to exalt the honour of Chollina Korea. It is also our leader who is victoriously leading our people's revolutionary cause for socialist construction and for independent national reunification even in the difficult circumstances where we are in direct confrontation with U.S. imperialism, the ringleader of world reaction. All the communist revolutionaries of Korea have been accorded immortal political integrity by the fatherly leader and have been trained under his loving care. Indeed, he is the great teacher of all of us and father of our political integrity. Therefore, the loyalty of our party members and working people to the great leader is unspotted, pure, absolute and unconditional.

In order to preserve loyalty to the party and to the leader as revolutionary fidelity by acquiring a sound revolutionary attitude to the leader, we must have a clear understanding of the greatness of the leader and our party. Education in this greatness must put emphasis on informing people of the greatness of the party's and the leader's ideas and theory, of their leadership and of their ideological and mental qualities.

At the moment party organizations are conducting education in the leader's virtues a great deal. However, this education alone cannot give party members and working people a clear understanding of the greatness of the leader.

It is true that our leader is endowed with the noblest popular qualities and communistic virtues. However, in order to train party members and working people to be genuine communist revolutionaries who have a firm Juche-oriented revolutionary world outlook, we must first inculcate the greatness of the leader's idea, theory and leadership in them.

Respected Comrade Kim Il Sung is a great thinker and theoretician who has evolved the immortal Juche idea, and a great statesman who has been wisely leading our people along the untrodden path of socialism and communism under the difficult and complex circumstances in which we are in direct confrontation with U.S. imperialism. Progressive people in many countries of the world are now learning unanimously from the immortal Juche idea created by respected Comrade Kim Il Sung and highly regard him as a great teacher.

If party members and working people are to acquire a clear understanding of the greatness of the leader's idea and leadership, they should be encouraged to study his works attentively. This is important.

The works of the great leader Comrade Kim Il Sung are the crystallization of the idea, theory and method of Juche and elucidate all the theoretical and practical problems which are raised in the revolution and construction and the specific ways to solve them. His works summarize the breadth and depth of all the valuable experience gained and brilliant achievements made by our people in the arduous and complex struggle under the leadership of the party; they give a full explanation of the fundamental principles and the strategy and tactics by which we must be guided. They are an encyclopedia which sums up the truth on the revolution and construction and a library of the Juche idea. His works are the priceless classics which we must study. Therefore, the study of the leader's works must always be conducted by using the originals.

But at present the works are being studied in a perfunctory manner. Some officials only read written explanatory lectures and other reference materials, instead of studying the works in the original. It is easy to understand their originals but difficult to read the explanatory lectures and to pick up the main point. However, the propaganda workers substitute the study of his works by circulating these materials to subordinate units and controlling their attendance at study sessions.

The purpose of studying the leader's works is to acquire his ideas and theory in depth and to implement them to the letter. The party members and the working people must first study harder his works related to their fields and channel main efforts into carrying out the tasks set forth by the works.

If we are to study the works effectively, we must organize it in a variety of forms and methods, to fit the people's characteristics and preparedness. Debate on the works in the seminar is a good way to study the works substantially. Studying through arguments in a collective way is effective both in establishing the habit of study and in acquiring a deep understanding of the content. I have already emphasized that studying together asking and answering questions, is effective in stimulating enthusiasm for study and understanding the truth clearly through joint efforts. We must ensure that all fields and units arrange seminars on his classic works widely, and study them by the method of argument and in conformity with their own situation.

At the seminar on the leader's works we must not only concentrate on acquiring a deep understanding of their ideological and theoretical content but on debating the ways and means to solve those problems arising in implementing the principles and applying the methods shown by the works. The seminar on the works must not be an idle talk, divorced from practical work.

Through a deep-going education in the Juche idea, we should establish a correct view of the subject of the revolution and further strengthen the unity of the leader, the party and the masses.

Foreign Ministry Statement On Nuclear-Free Korean Peninsula

PYONGYANG, July 13 (KCNA) — The Ministry of Foreign Affairs of the Democratic People's Republic of Korea on July 13 issued a statement clarifying the stand of the DPRK government on practical measures to establish a nuclear-free, peace zone on the Korean Peninsula and firmly ensure its position.

The statement says:

To convert the Korean Peninsula into a nuclear-free, peace zone is an urgent task directly related to a global peace.

This task of the times is confronted with a grave difficulty due to the United States and the south Korean authorities that are directly responsible for the removal of the danger of nuclear war from the Korean Peninsula.

The United States has systematically shipped into south Korea all types of nuclear weapons and means of their delivery up to this day since it started arming its forces present in south Korea with nuclear weapons in July 1957.

Over 1,000 pieces of nuclear weapons of different types are now deployed in south Korea and new nuclear storages are under construction at many places. A large number of means of nuclear delivery including "F-4" fighter-bombers with over 1,000 kilometres of operational radius are also deployed there.

In recent period, too, the U.S. rulers, openly raving about "nuclear attack" on our Republic, are continually introducing and deploying in south Korea all types of nuclear warheads and means of their delivery including medium-range nuclear missiles and, at the same time, stepping up, together with the south Korean authorities, nuclear war preparations at the final stage.

The Japanese "Self-Defence Forces" are taking part in adventurous military operations of the United States under different pretexts and the Japanese territory is used as their base.

The United States and the south Korean authorities of late agreed to mass new aggression forces in south Korea on an extensive scale under the clock of "safe hosting of the Olympics".

All facts show that nuclear war may break out any moment on the Korean Peninsula.

In view of their number and capacity, it is clear that nuclear weapons and means of their delivery deployed in south Korea are not simply directed against the northern half of our Republic alone.

If a nuclear war breaks out on the Korean Peninsula, it will easily expand into a global thermonuclear war. The danger of outbreak of nuclear war on the Korean Peninsula is not a hypothesis but has become a reality.

Such developments demand the United States and other nuclear weapon possessing countries to take practical measures to prevent the danger of nuclear war and preserve peace on the Korean Peninsula.

If a nuclear-free, peace zone is established on the Korean Peninsula, this will remove the danger of nuclear war and military confrontation from this region and create a favourable situation for a peaceful solution of the Korean question and, further, contribute to preventing a nuclear conflict and preserving and consolidating peace in the Asian-Pacific region.

The government of the Democratic People's Republic of Korea in its statement dated June 23, 1986, solemnly declared that it would refrain from the test, production, storage and introduction of nuclear weapons, not allow the establishment of all military bases including foreign nuclear base and the passage of foreign nuclear weapons through its territory, sky and sea, in order to convert the Korean Peninsula into a nuclear-free, peace zone.

The government of the Republic and the Korean people have made all consistent efforts to remove the root cause of nuclear war and guarantee a durable peace on the peninsula.

Nevertheless, the United States and the south Korean authorities, the parties concerned, have shown no response, but further increased the danger of nuclear war.

The ministry of foreign affairs of the Democratic People's Republic of Korea clarifies the stand of the government of the Republic on practical measures to establish a nuclear-free, peace zone on the peninsula and firmly guarantee its position as follows:

Firstly, the U.S. government should take practical steps to commit themselves to stop the introduction of new nuclear weapons and means of their delivery into south Korea, completely withdraw all the already introduced nuclear weapons and cancel all operational plans relating to the use of nuclear weapons on the Korean Peninsula.

The U.S. attitude toward the problem of establishing a nuclear-free zone on the Korean Peninsula will be a yardstick in judging its stand on peace and security in this region.

Secondly, the Japanese government should work to prevent its territory from being used as a nuclear sortie base, relay base, and supply base of other countries against the peninsula.

Thirdly, all countries possessing nuclear weapons must stop all military actions which may cause a nuclear war in and around the peninsula and refrain from threatening the peninsula with nuclear weapons.

Fourthly, the south Korean authorities must withdraw from their area nuclear weapons and means of their delivery, all military bases including nuclear bases of other countries, refrain from the introduction and storage of nuclear weapons and their development and possession, and must not allow the passage of nuclear weapons of other countries through their territory in the future.

The government of the Democratic People's Republic of Korea, a non-

(Continued on page 8)

Two Kims Demand Resignation of New Cabinet

Kim Dae Jung and Kim Young Sam, the two main opposition leaders, demanded the resignation of the newly inaugurated cabinet on July 16, in order to ensure government neutrality during the forthcoming presidential election, according to an AP report from Seoul.

The two opposition leaders argued that the prime and other ministers appointed on July 13 were incapable of neutrality.

"The present Cabinet should resign as soon as possible because it is not expected to manage the upcoming elections in a fair manner," they said in a statement.

They went on to add that a neutral government should consist of leaders from ruling and opposition parties as well as independent and dissident groups.

Meanwhile, the opposition Reunification Democratic Party on July 15, claimed that the newly appointed prime minister, Kim Chun Ryul had been involved in election rigging in 1960, when he served as defense minister under the Syngman Rhee regime.

Gen. Chun Doo Hwan reorganized his government on July 13, dismissing the prime minister and eight other cabinet ministers in what he called an effort to install a "neutral Cabinet" in preparation for presidential elections.

96 TV Journalists Boycott Biased Coverage

All four of the south Korean broadcasting networks have become "the propaganda tools of the government" since Chun Doo Hwan forcibly merged them seven years ago, declared nearly 100 journalists of a major government-controlled television station on July 15, before they began a 48-hour strike on the next day in an effort to stop the government dictating how they cover the news, according to a Los Angeles Times report quoted in the Japan Times July 17.

Citing Chun's July 1 announcement of sweeping democratic reforms, including the abolition or revision of the country's draconian press-control laws, employees of the Munhwa Broadcasting Corp. said they would boycott all programming news coverage beyond the 48-hour deadline if demands they made in a statement were not met.

The statement, signed by 96 employees, said that the journalists had been "distorting and fabricating the facts and the truth" for years under Chun Doo Hwan and they have invited "the mistrust of the people."

"We hereby announce that we repent for our past attitude," it said.

It was the first time that such a statement was issued by reporters from one of the four major TV networks in south Korea.

Among the demands made in the statement was a call for the reinstatement of dozens of reporters and producers who were fired by all four networks for violating government censorship or the "National Security Law" through their broadcasts.

The employees also demanded that police intelligence agents be banned from entering the newsroom, and they called for the firing of the station's president, Hwang Sun Pil and other government appointed management personnel. Hwang is a former spokesman for Chun.

"The management has so far played the role of cronies to the present regime, and therefore they must resign," the journalists declared in the statement.

Munhwa Broadcasting is the only south Korean television network that is not completely owned by the government's Korea Broadcasting System.

Sharp Increase in S. Korean Labor Disputes

The number of labor disputes sharply increased since Roh Tae Woo's June 29 announcement for democratization, according to police.

Police said on July 11, as many as 66 labor disputes have taken place at 58 workshops across the nation in the last 11 days since June 29, according to The Korea Times on July 12.

The number represents six cases a day, presenting a sharp contrast to about 10 cases a month before.

Only 10 cases of the total were reported to have been solved either by mediation by the concerned authorities or through agreement between labor and management, police said.

The remaining disputes are seen to be in a state of extreme confrontation between labor and management while some of the workers involved were already gone on strike, according to police.

Forty one cases of seizure-protest at company offices and 23 cases of sabotage were reported in recent labor disputes.

Among the companies which were in dispute, transportation companies topped the list of labor disputes with 34, followed by textile companies with 19, police said.

Of 34 companies, 21 are taxi companies calling for pay increase and reduction of the amount the drivers are required to earn in a day.

The police said some 36 cases of disputes concern pay increase and payment of back wages in arrears, eight cases for reinstatement of those fired unlawfully, five cases for welfare improvement, six cases for ratification of collective agreement.

33 New Labor Unions Formed in 2 Weeks

A total of 33 new labor unions were inaugurated at various workshops across the nation in the last 15 days of this month, The Korea Times reported on July 16.

As many as 20 unit labor union locals were formed during the period for the taxi companies across the nation, it said.

Other big organizations where labor unions recently were formed, include the National Agricultural Co-operative Federation, Daihan Education Insurance Co., Ltd. and Federation of Korean Medical Insurance Societies, the paper reported.

The newly formed NACF labor union has as many as 21,000 members, the paper added.

Various Groups Demand Release of All Pol. Prisoners

Various religious groups and opposition figures demand the release of all political prisoners in south Korea.

Opposition leaders Kim Dae Jung and Kim Young Sam on July 11 jointly told reporters that if the government genuinely intended to bring democracy to south Korea all political detainees should be freed and police should end a search for 80 dissidents, most of whom are students, according to an AFP-Jiji report from Seoul.

About 150 dissidents on July 13 stormed into the RDP headquarters, demanding release of all political detainees, The Korea Herald reported on July 14.

The protesters, many of them students and labor activists released recently under the government's democratic reform package, said Kim Young Sam should insist that all prisoners be freed before he negotiates with the ruling party on constitutional reforms.

Earlier on July 4, about 400 members of the Buddhist Joint Committee for a Democratic Constitution and the Council of Families' Movement for Practice of Democratisation held "A prayer session for the release of all the prisoners of conscience" at the grand hall of worship of the Kaeun Temple in Seoul and issued a statement. The statement said, "There can be no genuine democratisation without the release of all the prisoners of conscience."

On the same day, the Christian Methodist Council issued a statement, which demanded "immediate release of all the people detained for involvement in the current political situation or their struggle for livelihood, freedom of church services and guarantee of the right to existence of workers, peasants and other strata of the people.

A total of 2,335 people including Kim Dae Jung were granted restoration of their civil rights on July 10. But hundreds of prisoners were excluded from the amnesty.

"F-16s" Deployed for Action

According to a KCNA report, the south Korean airforce chief of staff, on July 10, revealed that the army had deployed the latest "F-16" fighter bombers in order to "build up a significant combat power."

His disclosure was made at a "meeting of the leading commanders of the whole army."

Lee Han Ryul's Father to Seek Suit Against Gov't

Lee Pyong Sop, father of Lee Han Ryul who died of head injuries received in a clash with riot police during an anti-government demonstration in June, said on July 14 that he would file a suit against the government, demanding compensations, The Korea Times reported on July 15.

He said it is apparent that the government is responsible for the fatal blow on his son, which is enough for him to seek compensations through legal means.

48 Hunger Strikers Demand Gov't Apology

According to the Chosun Ilbo, the clergymen who had been on hunger strike since July 11 at the Songgonghoi Cathedral in Seoul ended their fast on July 16.

They started their hunger strike to protest against the storming of the cathedral by police on July 9 during an anti-government demonstration. They claimed that police stormed into the archbishop's residence and arrested 26 people as well as taking away more than 300 demonstrators.

The archbishop and other clergymen demanded an official government apology and the resignation of the chief of police.

The chief of police for Seoul visited the cathedral on two occasions to apologize but was refused an audience with the archbishop who demanded an official explanation from Roh Tae Woo.

Although the hunger strike started with 25 clergymen their numbers had been swelled to 48 by the end.

Police Use Bogus "L.A. Times" Reporter

A south Korean youth confessed on July 12 that he had been spying on anti-government protestors and student radicals since last May on behalf of the police.

Chun Dae Wol, 27, revealed the details of his relationship with the police after some demonstrators saw him having a secret meeting with police and took him into Seoul's Anglican church.

Later, in a press conference held inside the church he made a "statement of conscience" in which he stated that he had been acting as a spy since last May, wearing a helmet and an arm band emblazoned with the name of the L.A. Times. He told reporters that he had done this because the police had offered to excuse him from military service and forget his past crimes.

"I chose the Los Angeles Times because the paper does not have reporters stationed in Seoul," he added.

As a result of this the L.A. Times sent a letter of protest to the south Korean culture-information minister, demanding a thorough probe into the incident, and pointed out that actions like this "injure the reliability of reporters."

Korean City Fed. Formed

The Korean City Federation was formed in Pyongyang on June 25.

Its presidium was formed at the inaugural meeting. Li Mong Ho, chairman of the Committee for Cultural Relations with Foreign Countries, was elected there chairman of the Korean City Federation.

The federation will develop friendly and cooperative relations with cities of foreign countries and their organizations in the idea of independence, friendship and peace, the KCNA reported.

Efficacious Mineral Water Discovered in Pyongyang

Efficacious mineral water has recently been discovered at the foot of the Moran Hill, a pleasure park in Pyongyang.

The water was named Okryu Mineral Water.

Okryu Mineral Water gushes out from various points over 400 cubic meters a day.

According to data of water analysis, the hydrogenion concentration of the water is seven and the total mineral content per litre of the water 2.7 grams. The content of carbonic acid gas and other components is also sufficient.

Okryu Mineral Water, a complex of chlorine-hydrogen carbonate-calcium-natorium, is of widely therapeutic effect.

The mineral water is particularly effective in the treatment of diseases in digestive and urinary organs, liver and bradder system, etc.

Cosy drinking stands and recreation establishments will be built at the foot of the Moran Hill, a scenic place, where the mineral water has been found.

These establishments will give special service for foreign friends who will come to Pyongyang to participate in the 13th World Festival of Youth and Students.

Efficacious chlorine-natorium mineral water has been found in recent years in Hadang district and near Mt. Ponghwa in Pyongyang and is widely used.

Korea's mineral water is widely known throughout the world.

Efficacious mineral water gushes out at scores of places and its gushing amounts to thousands of cubic meters.

Tasty Korean mineral water contains a proper amount of ion and gas components.

The well-known Kangso Mineral Water is iron carbonate and hydrogen carbonate water. It gushes out more than 1,000 tons a day at more than 10 places.

There are a modern sanatorium and a bottled mineral water factory.

Chongsanri, Kwangmyong, Sambang and other mineral water is widely known as it is effectively used in medical treatment.

Historical Remains & Relics Unearthed in DPRK

Some relics unearthed together with a well built during the period of the Koguryo Dynasty in Kosandong, Taesong district, Pyongyang

Many archaeological remains and relics are being unearthed these days in Korea.

Historical remains in the period of Koguryo (1st century B.C.–668 A.D.) are being surveyed and unearthed in the area around Mt. Changsu in Sinwon County, South Hwanghae Province. There the site of a mountain castle divided into inner and outer castles about 10 kilometres round has been discovered. More than 1,000 tombs have so far been unearthed near the remains.

A long wall extending nearly 100 kilometres in the period of Koryo (918-1392), is being surveyed and unearthed on the bank of the Taeryong River in North Pyongan Province, and the sites of buildings, mountain castles and many old tombs in the period of Palhae (698-926) were surveyed and unearthed in Pukchong County, South Hamgyong Province.

Besides, hundreds of old tombs and fossil districts, etc. have been uncovered in recent years. Among them are Namgyong, Changchon and Chonghodong historical remains in Pyongyang, the Kumpyongri fossil district and Mildonri grotto remains in South Pyongan Province, Chongrori and Pukori groups of old tombs in North Hamgyong Province and Ogukri tomb in South Hwanghae Province.

Bronze Buddhist statues, white grazed jars (a piece of porcelain) and jewels, etc. of great value as national treasure have been collected on many occasions in a recent period in the area around Mt. Kumgang.

In the last one year alone more than 500 pieces of valuable relics have been collected throughout the country.

They are priceless materials for the study of the history and culture of Korea in the ancient times.

Korea proud of her old history and brilliant culture is widely known as a country with many historical remains and relics of antiquity.

Hundreds of old buildings including over 400 sites of mountain castles and many old tombs are to be seen at different places.

A complete collection of the Buddhist scriptures in the period of Koryo, an encyclopedia of Buddhist scriptures, printed in the 13th century and mural paintings inside tomb No. 3 at Anak in the period of Koguryo in the mid-4th century and three tombs at Kangso dating back to the 7th century, are widely known to the world.

NEWS DISPATCH FROM PYONGYANG

Agreements, Accords Between DPRK and Foreign Countries (May 11 – June 29)

MAY 11

* An agreement on expanding exchange and cooperation between the Bureau of National Archives of the DPRK and the General Bureau of Archives under the USSR Council of Ministers was signed.

* An agreement on news exchange and cooperation between the Korean Central News Agency and the ADN News Agency of German Democratic Republic was signed.

MAY 13

* An agreement of the 26th Meeting of the Korea-China Border River Transport Cooperation Committee was signed.

MAY 18

* An agreement on scientific and technological cooperation between the Academy of Agricultural Science of Korea and the All-Union Academy of Agricultural Science named after V.I. Lenin of the Soviet Union was signed.

MAY 21

* An agreement on deepening friendship and cooperation between the General Federation of Trade Unions of Korea and the Confederation of Free German Trade Unions was signed.

* An agreement on legal assistance in civil, family and criminal cases between the DPRK and the Polish People's Republic was signed.

JUNE 2

* A protocol of the 21st Meeting of the Inter-Governmental Economic and Scientific-Technological Consultative Committee of Korea and the Soviet Union was signed.

* An agreement on the establishment of joint venture companies, international corporations and joint venture organs between the DPRK and the Soviet Union was signed.

* An agreement on the procedures of establishment of direct productive and scientific-technological links between the relevant enterprises and organs of the DPRK and the Soviet Union was signed.

JUNE 8

* A 1987-88 plan for scientific and technological cooperation between the Academies of Agricultural Science of the DPRK and the GDR was signed.

JUNE 11

* An agreement on economic and technological cooperation between the governments of the DPRK and the Republic of Guinea was signed.

JUNE 15

* An agreement on cooperation between the Foreign Ministries of the DPRK and the Democratic Republic of Afghanistan was signed.

* A protocol of the Second Meeting of the Korea-Equatorial Guinea Joint Committee for Inter-Governmental Economic and Technological Cooperation of the DPRK and the Republic of Equatorial Guinea was signed.

JUNE 18

* An agreement of the Fourth Meeting of the Inter-Governmental Joint Committee of the DPRK and Nicaragua was signed.

JUNE 19

* A protocol of the Second Meeting of the Inter-Governmental Joint Committee of the DPRK and the Central African Republic was signed.

JUNE 22

* An agreement on cooperation in publication and printing industry between the Publication Guidance Bureau of the DPRK and the Publication and Printing Guidance Organ of the German Democratic Republic was signed.

JUNE 25

* A plan of cooperation in health service and medical science between the ministries of Public Health of the DPRK and the Romanian Socialist Republic was signed.

JUNE 29

* A protocol on mutual commodity delivery and payments for 1987 between the governments of the DPRK and the People's Republic of Bulgaria was signed.

(KCNA)

Anti-Americanism Grows In S. Korea

Here is a New York Times article on growing anti-Americanism in south Korea. The article which appeared in the July 12 issue (Weekly Review) was written by Nicolas D. Kristof.

A roar of approval reverberated among the hundreds of thousands of protesters on Thursday (July 9) as a handful of young men dashed into the Seoul Plaza Hotel and pulled down an American flag."Down With America," the crowd chanted a few minutes later as the flag was burned in the city's central square during what may have been the largest demonstration in south Korean history.

The ferocity of the anti-Americanism was striking,partly because American officials are still congratulating themselves for helping south Korea on the road to democracy. But if the United States sees itself as a warrior for freedom in Korea, that is not how it is seen here, at least by many of the young people who have led the push for democratic change. A number of them regard the United States as a longtime supporter of authoritarian rule and with its large military presence, as an occupying power that tries to control the country's political and economic life.

Recent events have not changed that perception. If anything, the United States is criticized even more today than it was two weeks ago, when President Chun Doo Hwan, under a certain amount of American pressure, agreed to most opposition demands. Those included the promise of direct elections to choose the next President.

"We hate America," C. H. Yoon, a young businessman, said at last week's rally, which began as a march to mourn the death of a student who died last Sunday after being hit in the head by a tear-gas canister last month. Y. I. Hwan, a bank clerk, searched his English vocabulary for a better word. "We abhor America," he said. Nearby were signs reading "Expel the U.S.A." and a student was telling the crowd that only American spies would ever want to learn English. The bitterness has sometimes turned violent. Demonstrators knocked down a photographer for The Associated Press, because they assumed he was an American. It turned out that the man, who was wearing a gas mask, was Japanese.

Anti-Americanism is far from universal. Kim Dae Jung, the prominent opposition leader, lived in the United States during his exile and defends America. Many members of the middle class elite attended graduate school in the United States. But at Thursday's rally, it was not only leftist students but also housewives who chanted, "Down With America."

Almost no one here is thanking the United States for pushing the Government away from martial law and toward acceptance of the remarkable eight-point "democratization" package unveiled two weeks ago. The Government's supporters seem to resent the American pressure for conciliation, while its foes find their nationalism inflamed by American interference – even if they agree with the cause.

"The U.S. should not interfere with the current Government, whether for or against democracy," said Kim Sung Nam, the 21-year-old student body president of Chonnam National University in the southern city of Kwangju.

The roots of the anti-Americanism are partly explained by demographic changes. This is a country in which 63 percent of the people are 30 or younger. Their view of the United States is shaped not by the memory of American help during the Korean War, but by Washington's long association with what many of the young people regard as the main enemy: their own Government.

In some student circles, a mythology has evolved in which the United States is the architect of all things sinister in south Korea. Some young people blame Americans for the continued separation of North and South Korea. A Catholic activist in Kwangju, who said he was involved in an arson attack on an American cultural center a couple of years ago, described his participation as an act of nationalism. Like many young people, he sees the 41,500 American troops here not as protectors but as occupiers. The Government has said that the students are Communists, although it has offered little evidence.

Memories of Kwangju

Anti-Americanism has grown enormously since 1980, when the United States was widely accused of complicity in a massacre of hundreds of opponents of the Government. While American officials conceded that they granted permission for Korean troops under nominal United States control to put down an insurrection in Kwangju, they said they pleaded for restraint. But there was no restraint and the "Kwangju incident" has shaded Korean politics and attitudes toward the United States ever since.

Economic squabbles have also played a role in fostering ill will. Washington's pressure on the country to lift trade barriers to American goods and services – especially on agricultural products, which would hurt Korean farmers – is seen as confirmation of the argument that the United States treats south Korea like a colony. When Government officials grudgingly open up the Korean marketplace, it is seen as proof that they are pawns of American interests.

As south Korea's trade surplus grows, conflicts with the United States are likely to worsen, exacerbating the tensions. And the customary respect given in a Confucian society to education means that many people listen to young intellectuals, firebrands like D. Z. Ji, a theology student. "We are demonstrating for democracy," Mr. Ji said. "And we are trying to free the Korean peninsula from American imperialist influence".

EDITORIAL

Increasing Public Opinion to Demand U.S. Withdrawal from S. Korea

Activities for the month of anti-U.S. joint struggle (June 25–July 27) are being energetically unfolded, in many countries this year, too.

The annual campaign started at the time of the conclusion of the Korean War when various countries decided to jointly develop anti-imperialism and anti-U.S. struggles in order to frustrate the U.S. policy of aggression.

Since then, for 30-odd years, this campaign has expanded and developed every year supported by the broad peace-loving forces of the world.

The world's progressive people, this year, too, are raising their voices, demanding that the U.S. withdraw from south Korea with all weapons including nuclear weapon at an early date.

In connection with the campaign for this month, state leaders of foreign countries, leaders of political parties and members of organizations are expressing ardent solidarity with the government and organizations of the DPRK.

Especially, the international signature campaign for peace and reunification of Korea is now underway on the initiative of the International Liaison Committee for the Reunification and Peace of Korea (based in Paris).

No less than 454.5 million peoples in about 87 countries participated in the signature campaign which started on last Feb. 1 and continued for 5 month until the end of June.

The world's progressive forces, in the course of the campaign, expressed full support to and solidarity with the DPRK government which has consistently proposed to establish a Democratic Confederal Republic of Koryo, to hold the north-south high-level political and military talks and three-way talks, and to turn the Korean Peninsula into a nuclear-free peace zone, in order to peacefully solve the Korean problem.

As is generally known, there are more than 1,000 nuclear weapons of various types deployed by the U.S in south Korea. The U.S. is also deploying neutron bombs there. Moreover, it is conducting "Team Spirit" maneuvers every year, large-scale joint military exercises simulating nuclear warfare.

As a result, the Korean Peninsula has become a flash point of war. This situation shows the fact that if a nuclear war should break out on the Korean Peninsula it would easily expand into a global thermonuclear war in a twinkling.

Therefore, to safeguard peace and guarantee security on the Korean Peninsula is not only the problem of the Korean people themselves but also the common task of the Asian people and the people of the world.

Successful promotion of the campaign for the month of anti-U.S. joint struggle and the international signature campaign for peace and reunification of Korea eloquently demonstrates the fact that the world's progressive forces are vigorously tackling their anti-U.S., anti-war struggles to safeguard peace.

Meanwhile, the Ministry of Foreign Affairs of the DPRK issued a statement on July 13, clarifying the stand of the DPRK government on practical measures to establish a nuclear-free, peace zone on the Korean Peninsula and firmly guaranteeing its position on the matter.

The DPRK government suggested to establish a nuclear-free, peace zone on the Korean Peninsula on June 23 last year. But it was not realized because the U.S. and south Korean authorities and the countries concerned did not show an affirmative response to it. Meanwhile public opinion demanding nuclear disarmament and dismantlement is mounting rapidly, and the movement is growing day by day in all parts in Asia. A nuclear-free zone became a reality in the southern Pacific region at the end of last year.

This situation urgently calls for establishment of a nuclear-free, peace zone on the Korean Peninsula and in the Northeast Asian region which is the most dangerous region in Asia.

Therefore, the statement of the Ministry of Foreign Affairs of the DPRK was extremely timely. The statement said: "The government of the DPRK, a non-nuclear state and member state of the Nuclear Nonproliferation Treaty, expresses the hope that all countries, nuclear weapons possesing countries in particular, will take effective steps to ensure and guarantee the nuclear-free, peace position of the Korean Peninsula in order to prevent the conversion of the Korean Peninsula into a nuclear war site and embroilment of Asia and the rest of the world in a nuclear holocaust."

We fully support this peace proposal of the DPRK's.

We also express gratitude to the governments and peoples of foreign countries who are participating in the month of anti-U.S. joint struggle and the international signature campaign for peace and reunification of Korea and expect that the governments and peoples of the peace-loving countries will powerfully support the Korean people in the future, too.

(Continued from page 1)

Korean army committed the armed provocation of firing machine guns into the northern side in the Demilitarized Zone on June 12 and 24 and introduced heavy and automatic weapons there on July 2 and 7, he stated:

Owing to such criminal acts of the enemy, the southern portion of the Demilitarized Zone has today turned into a combat position where a large number of combat personnel and heavy and automatic weapons are massed, a launching and sortie base to make a surprise attack on the northern half of the Republic and provocation ground to invent a pretext to unleash a war of aggression.

Such situation diametrically runs counter to the mission of the Demilitarized Zone called for by the Armistice Agreement.

The secretary of the Korean side strongly protested to the U.S. side against its grave violation of the Armistice Agreement and points agreed between the two sides in the Demilitarized Zone and called it to account for its acts, saying that it should announce that it would take responsible steps to discontinue ever more serious military provocations and violations, such as infiltrating helicopters and introducing heavy and automatic weapons into the Demilitarized Zone.

(Continued from page 5)

nuclear state and member state of the Nuclear Nonproliferation Treaty, expresses the hope that all countries, nuclear possessing countries, in particular, will take effective steps to ensure and guarantee the nuclear-free, peace position of the Korean Peninsula in order to prevent the conversion of the peninsula into a nuclear war site and embroilment of Asia and the rest of the world in a nuclear holocaust.

The government of the Democratic People's Republic of Korea and the entire Korean people express the conviction that governments, political parties and public organizations of socialist and non-aligned countries, and all the peace-loving countries of the world, international organizations, international democratic organizations, anti-war, peace organizations, fighting organizations and peace champions and people of all strata of all countries, will direct deep attention to the situation of the Korean Peninsula where the danger of nuclear war is increasing, and continue to voice full support and solidarity for the struggle of the Korean people to convert the Korean Peninsula into a nuclear-free, peace zone.

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